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GETTING ALONG WITH PEOPLE

Mayan Revelation Number 211

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FRIENDSHIP

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BELOVED CENTURION:

If it were possible for me to sit down and read all of the letters that I have received through the years, one of the outstanding problems that I would find contained in these letters would be the problem that confronts many. It is simply "How can I learn to get along with people?" And I have found that in nearly all instances, after making a more thorough investigation of the life of the friends who wrote the letters, the trouble was that he or she wanted friends, but did not know how to go about being a friend. There is a well-known saying that "to have friends, one must be a friend", and how very true that is.

We have just taken up the lesson that has to do with Nature, and it is true that a good friend could really be called the "masterpiece of Nature", for a true friend is a rare thing indeed. But you will notice that those people who have many good friends possess these friends because they themselves are good and true and helpful in all ways. And they are always happy people, for they have learned not only to receive friendship, but first to give of themselves - in service, in love, and in understanding. And truly this is the way to get along with people. There is no other way.

Of course, there are many who profess to be friends, but they are not really true friends. We must learn to recognize values in friendship.

Other blessings may be taken away from us at times, but if we have a good friend, we have a blessing that remains as the years go by when other blessings fail. Very often, that blessing is even heightened by suffering.

Friendship really is divine, for all you need do for your friend is simply be his friend. You do not need to bestow any wealth on him - just knowing that

you are happy in loving him will be all that he needs. True friends are so important to one another.

And when a person is friend to himself, he is also a friend to all. Even in my studies and teachings, I take great delight in imparting what I have learned to others, for I would not enjoy possessing anything without being able to share it. Yes, in order to get along with people, you must give more than you receive yourself.

This lesson to follow goes into considerable detail in explaining what you must do in order to get along with people. It isn't difficult. It is a way of life. All you need to do, if you are having trouble in your home life, your business life, your social life, any department of your life, is just make up your mind to follow the instructions given you in this lesson, and I have the earnest and sincere conviction that your life will be changed forever, and you will be able to get along with people.

Let us keep this thought in mind as we begin our study of the lesson with the following prayer:

PRAYER

Heavenly Father, I ask Thee always to help me to think of any fellow human being in terms of brotherhood under the fatherhood of God, and to act toward that person in the light of this recognition. Amen.

GETTING ALONG WITH PEOPLE

Chatter In the Engine When the motor of your car, or any piece of machinery, develops a chatter it does more than make you nervous. It makes you uneasy and apprehensive because you realize that the noise indicates a point of friction and that the friction is causing wear that will lead to a breakdown if it continues. You realize that it needs to be adjusted so it will hum instead of chatter.

In a sense the human race is a vast engine, and each unit is a mechanical part. Society is an inter-related, cooperative, collective mechanism carrying on the world life. Sometimes it stops humming and develops a chatter that means failure and final collapse unless corrected. The trouble is friction, and the friction comes from maladjustment somewhere. Some person, group, or unit, is not playing its part rightly in relation to all the others. Adjustment must be made, or something will give way.

That is the story of the strife and unrest in the world. The song of life

gets turned into a discord, and there is no more music till harmony is restored. The motor of life, so marvelously organized, gets disorganized. The times get out of joint, and they keep getting worse till better attitudes, purposes, and relationships are established.

Harmony gives way to discord in the personal life, in the home, in the community, sometimes in a whole generation, and nothing goes well till harmony is restored again. All this is because human organization develops a chatter, because of the failure of people to get along with each other.

A machine has no power to keep itself from getting out of order or to mend itself if it does. Human beings have wills, and can take both preventive and corrective measures. We have examples of times when individuals and groups, friends, families, and communities, have seen the forces of break-up in themselves and corrected the causes. On the other hand, the years are strewn with the wreckage of those that did not.

We are fond of excusing ourselves by saying there is nothing we can do about it. That is letting ourselves off much too lightly. In the last analysis, our only hope for anything is in the individual's doing his part. We cannot control what others do, but we can make right choices for ourselves and thus release influences that will deeply affect and even help determine the course of the group. Whatever harmony and happiness there is anywhere comes from the lives of those who ~~have not waited for everything to be set right, but have proceeded to make the~~ start themselves and become examples for others. This has eliminated more chatter in the engine than anything else ever could.

Life Has its Directions Some would say, to get along with people be an extrovert, don't go around wrapped in thought and keeping your thoughts to yourself; talk, laugh, have a good time, for no one is interested in your inner life and it does no good for you to be. This advice has certain elements of good in it, but it is one-sided and inadequate. To be sure, we need to express ourselves, but of what use is that unless we make ourselves worth expressing? The normal life has an outer and an inner side, and both need to be nourished, developed, and expressed in relation to each other.

Let us consider for a moment what an extrovert or an introvert really is. Extrovert means to turn outward, and an extrovert is one who lives outwardly and for outward, visible things. Introvert means inward turning, and an introvert is one who leans toward the thoughtful, contemplative, spiritual side of life. Neither is complete. A thoroughgoing introvert might be very noble, but his nobility would be unshared. A thoroughgoing extrovert might be very active and noisy, but of what value and importance would it be?

We think of Jesus of Nazareth as having lived the ideal life. What did He do about it? He shared His life with people to the full, but He took care to keep it the kind of life the sharing of which was rich and meaningful to them. Starting

with a well-furnished and rightly directed inner life, He continued to cultivate it constantly through meditation and prayer. His days were spent on dusty roads, along the shore, in the marketplace, in temple and synagogue, and by family firesides; but this was made possible by the silent hours on mountainsides, rooftops, and anywhere He could get away from the clamoring crowds long enough to recharge His soul.

It is true that we are known and remembered by what we do. If we are to do outward things well, two determining elements must come from the inner life of the mind and heart. One is understanding how outward things should be done. The other is the will really to do and not neglect them. Any outward life lived without the flowing fountains of a deep and rich inner one is sure to be shallow and weak. On the other hand, if we cultivate the inner life but never let it express itself, the result can only be futility and failure. Both need attention because they are two parts of the same thing, which is the total life.

Recognize those you meet. Be interested in people and human activities. Keep your life related to that of the world around you, so you will be a part of the lives of others and they of yours. Be a factor in the human race in all its units, great and small. Count in the life of your generation. But remember that to get an engine going, you must build up steam, and to keep it going you must maintain the necessary power. ~~Let your human contacts and relationships be~~ inspired by having their motivation rise from an abundant and wholesome inner life. Let your words and actions proceed straight from a devoted mind and heart. You will then be both an introvert and an extrovert, and in the right proportions for the completeness of conception and action.

The Wolf and the Pack We read and hear disparagements of the so-called lone wolf, but not every wolf - or person - we see alone necessarily deserves the name. He may be on duty best performed alone. A wolf is always very loyal to the pack, and a person very loyal to his fellow men may sometimes work alone. A person should always meet his obligations to others, but he is more likely to do so if he also meets certain obligations to himself. Always to be separated from one's fellows or to be out of sympathy and interest as well as contact is not good, but neither is it good merely to be a part of the crowd with no independence of thought, belief, or purpose. Don't be a lone wolf, but don't get the idea that living a life of your own makes you one.

We dare not live entirely out of relation to others, for no one is strong enough to do it safely and well. There are too many situations in which we must have their help, and when they must have help from us, or when loneliness would overwhelm us without a little companionship. We are interdependent, not independent. No one can live wholly to himself. As Kipling wrote, "The strength of the pack is the wolf, and the strength of the wolf is the pack." The impact of personal qualities from others largely makes our lives what they are, and from us

all largely makes history, and - if it is good - it is what makes progress.

In a farewell talk with his son Laertes, Shakespeare makes Polonius say,

"To thine own self be true, and it must
follow as the night the day, thou canst
not then be false to any man."

Our duties to others and our duties to ourselves are two parts of the same thing. Each depends on the other. We do not play well our part in the life of our day unless we are true to others, but how can we be true to others unless we make ourselves to be people whose fidelity is worth having? Life is made up of a combination of elements, and each of those elements must be a credit to the whole.

A certain young man in a certain college early became criticised for his faithfulness to his study program. He locked his door against idling intruders, and emerged only when his work was done. He was called everything from a snob to a grind, but when other students came to be with him during his free time they found he was not unsocial at all. Rather, they discovered that he was companionable as well as brilliant and informed, and therefore both agreeable and worth being with. He succeeded eminently in a lifework of service to others, and was famous for the success of his contacts. For all this his hours of solitude were a preparation.

Just now a favorite word in connection with what people should do and be is "togetherness". It is a good word, but somewhat overworked, and therefore has a tendency to destroy its own meaning. We are together in the world. We have a collective task to do and life to live. We must advance together, if at all; but if we never cultivate selfhood our togetherness will not be worth much to anyone. We must keep our place in the group, but we must make ourselves a credit to that place. Be a part of the crowd, but see to it that you are a real part, which is at least in part a solitary task.

**Discovering
the Other Fellow** We are here referring to what is called in more dignified language the social consciousness. What we mean, simply stated, is the important discovery that there are other people in the world besides ourselves. It seems a surprising fact, but it is a fact, that some people grow up and live their lives without really making this discovery. They miss it because their attitudes and interests are such that they do not find it out. They are so centered in themselves and their own affairs that the presence of other people does not impress them, at least as more than merely incidental to their lives.

The way to avoid this is simply not to be that way, and how not to be that way is to cultivate the habit of thinking of ourselves as members of the human family and acting as such in our affairs and endeavors. It is a much happier and more successful way to live, with the added value that it is the right way. By

any other route we can run into detours and blind alleys to the final realization that our lives are empty and there is nothing we can do about it.

There is a good, interesting, and highly rewarding way to start building this important element into your daily life. Visualize and personalize it by taking the other fellow into account in everything. You don't have to invent, or devise, or build anything. You only have to stop ignoring him and notice that he is there, a living being with mind, heart, feelings, and interests, who may need your help and encouragement, and who at least deserves your notice and consideration as a human being. The merest stranger, even an enemy, deserves the common courtesy of the recognition of his existence.

When you are dealing with the other fellow it will pay you very richly to put yourself in his place. If you will think what his interests, feelings, and needs are, and deal with him according to them, you will be doing to him as you would have him do to you, and loving your neighbor as yourself. You will not only be fulfilling the law and the prophets, but you will also find yourself far more richly rewarded than if you had treated him unfairly in any way. That is all it would take to make you a happy person who is a step toward a happy world. The only reason we have missed these things is that we have not tried the formula.

We do we not try it? Because we mistakenly assume that it is not practical, perhaps even impossible. We do not consider it carefully and deeply enough to understand it. Therefore, we do not even put it to the test.

The fact is that the practice of the golden rule and the great commandment is the most satisfying and rewarding possible program. The reason is that we live in the kind of world we help others to make, and that in the long run no one prospers in condition and happiness more than his fellow members of the human family whose lives are either enriched or impoverished by everything he does. This program looks sacrificial, but it is not. Saying that is the way to gain and not loss, sounds like a contradiction, but it is not.

Friendship When we think of good human relations we naturally think of friends and friendship. We tend to assume that friendship is about all there is to the secret involved. It is indeed one of the most important elements of it, with certain conditions. How much of a part it plays in any given instance, or whether it really plays any part at all, depends on what we mean by friendship and how it is applied. It is a bond of the greatest and happiest possibilities, but its true value depends on whether those possibilities are realized.

The idea of friendship some people have is, especially among the young, a mutual liking for any reason or no reason between people, demanding that they be together as nearly all the time as possible, to confide deep secrets, talk glowingly about each other to anyone who will listen, and conduct interminable telephone conversation, or write voluminous letters when they are apart. Each places the other above parents, family, and all other friends, and each is all the

world to the other, till something breaks the inflated regard. Then come hot words, hot tears, and a hot search for someone else with whom to start all over again.

Real friendship is a much deeper and more constant thing than that. Like a river, its beginning is usually small and scarcely noted. Like a flower, it begins with something that has vitality enough in it to make it grow and to furnish the nourishment it needs. With this it rises and expands into something beautiful and sacred. Like a tree, it begins with the acorn of some understanding word or helpful act, and grows not for a day but for a lifetime of strength and constancy that can meet the changes and the storms. This is one of the few things strong enough to support happiness, peace, and good will enough to affect and finally transform the whole world. Nothing less is worthy of the name of friendship.

People whose relationship is based on this kind of friendship are steady and true because they are more firmly bound by it all the time. They are friends wherever either or both may be. Their friendship, like an oak tree, stands sure, whatever winds may blow. Having found the friendship of each other good, they do not make it exclusive but find as many other kindred souls as they can, and thus spread the saving spirit of friendship as far as they can among the human race. Such a relation has in it the making of strong and happy nations and a safe and happy world.

The roots of true friendship are many. Among them are the disposition to be friendly, mutuality of interest, the willingness not to be wholly self-centered, a generous attitude of judgment, willingness to forbear and forgive, and the courage to forget all that is not worth remembering.

To find these roots in your nature may require a little searching. To make room for them you may have to clear away some others of another kind. You can well afford to do this, for the harvest you reap will be more than worth it. It will return partnership in constructive interests, an outreaching spirit that receives abundantly because it gives much, and that priceless and often elusive jewel known as simple human happiness.

Attitudes Toward People	If one is going to get along with people he must analyze his attitudes toward them, correct them if they need it, and improve them if he can. Other people's attitudes toward us are usually reflections of ours toward them, so we are as responsible as they. Whatever ours are, theirs will be, and if we have none in particular, neither will they. Take a look at your attitudes toward others and see if they need remodeling. It could make all the difference in the world.
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First of all, we need to realize that other people have the same right to kindness, appreciation, and fair treatment as we; and that this is true no matter who or what they are. They are on the same journey as we, and they have the same

problems and difficulties. When you are about to act harshly, speak sharply, or be resentful, to anyone, consider his position and see if you do not want to say something comforting and encouraging to him instead.

Often another person you meet will leave a reappraisal by you and in relation to you. We sometimes pass someone by without a thought when he deserves much better at our hands. It is surprising what admirable qualities and possibilities may dwell in someone we have considered mediocre or less. No doubt you remember the story of Charles Lamb when a friend asked him if he knew a certain person he claimed to hate. "No," replied Lamb. "If I knew him I wouldn't hate him." We need only to know anyone, whomsoever he is, to be surprised how much of the divine image he has in his nature and how much we might do to cultivate and increase it.

A reason important to each of us for appreciating instead of depreciating or ignoring people is that we never know when we will need them nor how important they may be to us when that time comes. Some of those to whom we have not been very gracious may in some time of need shame us by showing themselves real friends, however undeserved. An old song says,

"In some distant, doubtful moment,
In the morn or evening dew,
Stranger hands that you have strengthened
May strew lilies over you."

This is another facet of living by the Golden Rule we may one day be thankful to have remembered.

We must take it as a basic principle of thought and life that the human race is a family. The implication is that we should all live not as some families do but as all families should. We need to remember and act in accordance with the fact that any human being is our brother or sister and that there are no exceptions. Brothers and sisters extend understanding, sympathy, and help to each other. They live in harmony. They add what they can to each other's welfare and happiness. They assist each other to honor the family and protect its name and reputation.

Do you not see that if we all understood this and did it, we would have the Kingdom of God on earth? It is within us. The next thing is to get it expressed among us by carrying its principles into our relationships and actions. Waiting is all that holds it back.

The history of the ages has been one of conflict, and the conflict still continues. It is a struggle between good will and ill will, between willing good and willing evil toward men. The wars of mankind, carried on with such great power and resolution, have been manifestations of the will to destruction. Hatred has been cultivated, and malice has driven its missiles home. Good will expressed with similar enthusiasm and completeness would have planted the flowers of happiness and peace instead of those of tragic memory and remorse.

We need to will good and to express that will all the way from our little individual lives to the world and the age, instead of letting history be motivated by ill will or no will at all. The angels on the heights around Bethlehem were not singing about some fanciful dream, but about a real condition meant to be accomplished by intelligent, dedicated, determined people who realize that this is the great need of the world, the race, and the ages.

Let us think a moment about that angel anthem of the nativity night: Three powerful waves of meaning rolled through it, each expressed in the kind of a phrase that could only have been dictated from above. Giving glory to God in the highest is the starting point of every good. Peace on earth is the basic element of the better world order for which we hope. Good will toward or among men is the first fruit of glory to God and peace on earth. Without the first two, it could hardly be, and without it they would fail of their purpose. In the meaning of the angels' song lies the fundamental principle of all good human relations.

Consider the mighty force of the willing of good applied to our fellow men and through them reflecting its blessing back to us! Do you not see that it is a cumulative thing that must build up and expand till it becomes universal? It makes the perfect friendship, the perfect kinship, the perfect blessing, the perfect service. Its highest purpose is that it be released among men to express itself in the quality of human relations and the nature of the collective life of the great human brotherhood.

So the angel anthem was more than a song, it was a program. It was a dream, but like all great dreams, it was a pattern to be realized. Let us not smile superciliously when good will among men is mentioned. It is not just something dropped out of the sky to be called a beautiful impracticality. It is something to be achieved - by us.

What shall we do about getting it done? Just begin! When? Today. How can we get others to do it? By doing it ourselves and demonstrating to others how it blesses and glorifies life for men to dwell together in unity and treat each other justly and helpfully; in other words, to get on together as brothers. That is how simple it is. Progress may be slow, as it has been up to now; but if we ever get at it in earnest the rate of speed will increase. Why not stop warring against the idea of right personal relations and promote them? Why not do it now, and put all our power to will good behind it?

AFFIRMATION

I acknowledge the human race, including me,
as a brotherhood, and I make it my life
program to demonstrate brotherhood to all.

Blessings,
Your Instructor.